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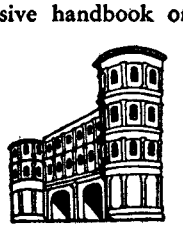

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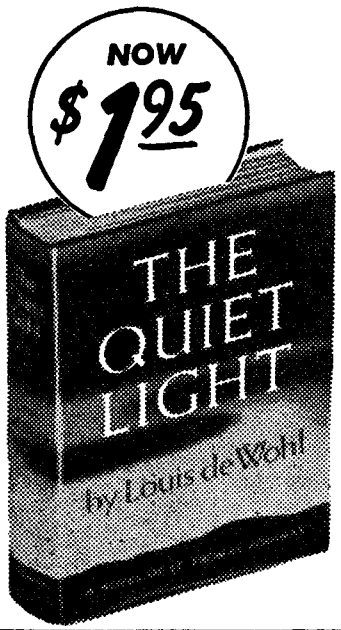

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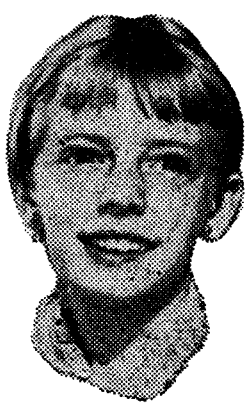

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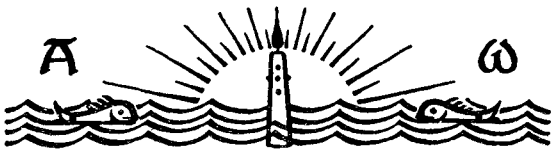

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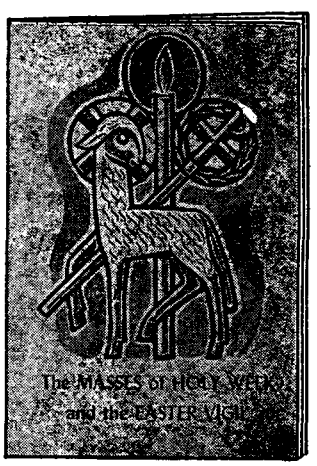

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The Commonweal

week by week

MISS LUCY OF ALABAMA

MISS AUTHERINE LUCY entered the University of Alabama as its first Negro student on Friday, February 3. Only the mildest demonstration marred her first day at class. But that night, hostile groups began to form and her third day as a student saw the beginnings of mob rule and violence.

Miss Lucy was unable to attend classes the following Tuesday because the trustees of the University unanimously voted to suspend her in order to curb further violence and to ensure safety for herself and others. Throughout the ordeal Miss Lucy remained admirably calm and sensible. But she wishes to continue her studies in the School of Education at the University of Alabama, and in requesting a Federal court order she has asked for $2,000 damages resulting from her suspension and, further, that the members of the board of trustees be jailed for contempt of court if she is not readmitted to the University. In a separate suit she has asked that the University be ordered to permit her the use of the dormitory and dining rooms on the campus, facilities previously denied her.

We greeted enthusiastically the recent Supreme Court decision which gives Miss Lucy the clear legal right to attend her State University and to make use of its facilities. We think that the mob violence which resulted in her suspension is contemptible and its instigators properly subject to legal action. We admire the courage Miss Lucy displayed under the assault upon her presence. And we further assert that the incident itself is disgraceful and will be judged so quite properly before the bar of world opinion.

But we deplore those who vent their indignation upon the University and its officials without restraint; those who keep in mind only the ultimate proper conclusion and speak as if the issues were clear cut and simple; those who would impose their principles—and ours—at will. In the present situation, unrestrained indignation and simplistic thinking are luxuries we can afford only at the cost of further violence, of greater terror. Our decisions, unfortunately, cannot be both simple and safe.

LET US consider the dilemma of Dr. Oliver Cromwell Carmichael, president of the University of Alabama. Dr. Carmichael was born in a small backwoods Alabama town sixty-four years ago. He was graduated from the University of Alabama as a member of Phi Beta Kappa and attended Oxford University as a Rhodes scholar for three years. An outstanding educational administrator, he lived in New York from 1946 to 1953 when he served first as president of the Carnegie Foundation for the Advancement of Teaching and later as chairman of Trustees of the State University of New York.

Now Dr. Carmichael, back in Alabama as president of his University, describes himself as a person who is suddenly called upon to solve what have been abstract questions of racial integration in a concrete situation so serious and immediate that he feels a lynching was barely averted.

Although Dr. Carmichael upholds the action of the trustees, he stated in an interview that the solution the University is working toward is based upon the safe return of Miss Lucy to her classes. But he indicated the limits and dangers of the situation. When the anti-Negro demonstrators began to gather in force, the University officials, it is reported, asked for fire hoses to disperse the mob. But the Tuscaloosa authorities refused them. Nor was the law enforcement of the city entirely at the disposal of the University. According to Dr. Carmichael, the officials had either to close the University, suspend Miss Lucy, or face the possibility of a lynching.

We may question the choice the University officials made, but we must realize that the president of the University does not accept it easily. He knows, as only a person in his position can, that his University has become a vulnerable target

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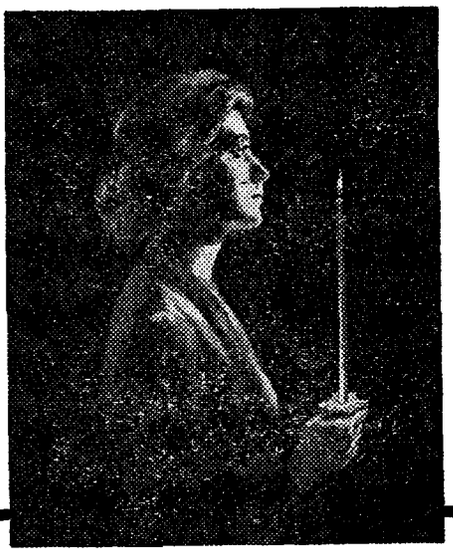

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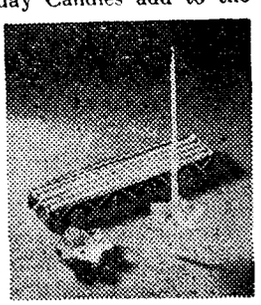

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Entered as second-class matter at the post office at Orange, Conn., under the act of March 3, 1879. Published weekly, printed and copyrighted 1956 in the U. S. A. by the Commonweal Publishing Co., Inc., 386 Fourth Ave., New York 16, N. Y., MUrray Hill 3-9685.

U. S. and Canada, $7.50 a year. Foreign, $9.50. Single copies 20¢.

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to the public opinion of Alabama, where it depends upon the State Legislature; of the other Southern states, which regard this as a crucial test; and of the remaining states which will be ready to judge and condemn.

We repeat: the situation is murky and complex. We admire the fortitude and determination of Miss Autherine Lucy. We sympathize with Oliver Cromwell Carmichael. And we place our trust and hope in the growing number of Southern students and newspapers that condemn the violence and ask that Miss Lucy be readmitted.

CHANGE IN THE PICTURE

THE RUSSIAN people have had a curiously distorted picture of American living standards from their newspapers. Very real tensions, crimes and injustices have been played up out of all proportion; until very recently the Soviet press has tried to put over the impression that poverty is the predominating lot of the American farmer and factory worker.

The Soviet papers are now said to be changing their story. The United States is presented as attractive in many ways. The Russian people are hearing about such things as the number of American cars, the comfortable homes of many American workers and this country's productive talents.

What are the reasons for this change of pitch? One explanation, that is borne out by the vehemence of current Soviet protests about American balloons, is that Radio Free Europe's propaganda by means of broadcasts and tiny newspapers dropped by balloon is to some extent getting through. Therefore Russian and satellite peoples already know something about comparative wages and living standards.

A second possibility is that the new Soviet version of American life can serve as a spur to industrial and farm production, for it shows what productivity can accomplish. A third is that this is a way of manifesting a more friendly attitude toward the United States. Recognition of American material achievements harmonizes with the present "peace offensive," that drive for further negotiation which cannot simply be rejected out of hand.

Finally, Soviet willingness to make these things known to its people may be taken as a sign of self-confidence. American standards may be held to picture creature comforts in the Soviet Union not many years hence. That might be this shift's most pregnant warning. For current progress and plans make the possibility daily stronger that the Soviet system will eventually be able to produce a rather substantial standard of living. Then the real differences will be manifest between the two systems. It is these basic differences that we should be stressing now. Human liberty should be the focus of our messages to the peoples of the Communist domain.

FREEDOM OF THE PRESS

AS WE said at the time, we did not think much of the Eastland hearings on the press. To us, they looked like an obvious effort to pay off old right-wing grudges against the N.Y. *Times* and, perhaps, to serve notice to other papers of what they could expect if they followed similar editorial policies. When we editorialized on the subject, we did not expect that our view would be the universally accepted opinion among editors, or even that of the majority. But what we did not anticipate was that a large number of the nation's newspaper editors would withhold comment of any kind on an issue which raised serious questions about the First Amendment and freedom of the press. Yet, according to a survey carried out by the N.Y. *Post,* that is exactly what happened.

The *Post* surveyed all the daily newspapers published in America's one hundred largest cities. Thirty-three out of the 193 papers involved approved the Eastland subcommittee's activities; thirty-five were critical; a few took mixed positions, allotting measures of praise and censure. But by far the largest percentage—112 daily newspapers —had absolutely no editorial comment of any kind on the matter.

The American press has always guarded its freedom jealously. Indeed, its sensitivity to any possible encroachment on that freedom has produced many strong editorials on issues that seemed to establish considerably less dangerous precedents than the Eastland hearings. If it was suggested, for example, that newsboys might be better occupied than in selling newspapers on the streets, or that the government might conceivably have some duty in this form of child labor, the American press could always be counted on for a regular crop of Poor Richard articles about the character-building qualities of peddling papers. When the Newspaper Guild was being formed, the idea that newspaper men might belong to a union produced many an indignant editorial about the free press. And when it was recently suggested that a survey be conducted to determine whether newspapers were biased in their treatment of campaign news, most editors and publishers rejected the idea as a gross form of outside interference.

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All this is fair enough. If an editor thinks union membership by newsmen interferes with a free press, he should say so, loudly and often. If he thinks child labor laws or any similar legislation raise potential threats to a free press, he should say this too. But the *Post* survey on the Eastland hearings leaves behind the uneasy feeling that newspaper sensitivity on the question of freedom of the press is often much too selective. After scores of editorials, for example, everyone knew how America's press felt about Peron's seizure of *La Prensa,* but we do not know how many editors feel about the Eastland hearings. And while Senator Eastland may be no Peron, he is a lot closer to home, and the fact that more than one hundred leading newspapers made no comment on his hearings is in itself a poor commentary on the freedom of the press.

LAY-OFFS OF AUTO WORKERS

THE FACT that Detroit department stores did better last month than in January a year ago supplies evidence of the cushion effect of social security benefits and of the prosperity of the economy as a whole. For auto layoffs in that city have shot up to thirty thousand.

Doubtless, absorption into other industries is the only immediate possibility for many of the dislodged auto workers. The industry faces a period of marking time. The extent of the spring buying surge is seldom easy to estimate, but the new-car market still totters from the Chevrolet-Ford sales battle of 1955. This year's auto-makers' sales goal represents a sizable cutback. Real model changes are a year away. It is still possible to keep up with one's betters with a decrepit '55 model. This, however, affects a number of workers and their families (and suppliers).

THE WASHINGTON CONFERENCE

SEVERAL passages in the joint statement issued by President Eisenhower and Prime Minister Eden after their Washington meeting seem to have been written in water with a shaky hand. Two immediately important issues, for example, emerged from the conference swathed in generalities and little else: the atomic partnership of the U.S. and Britain, and the war cloud hovering over Quemoy and the Matsus in the Formosa Strait.

Their joint statement on atomic interchange notes "with great satisfaction" the exchange of information under the agreement of last June. No recognition was given, however, to the fact that the present flow of information is distressingly, perhaps dangerously, small, and should be widened by a new agreement. There is no exchange of information, for example, on the design and manufacture of nuclear weapons and on fundamental research. As a result, an economically embattled Britain is spending great sums on research projects which the U.S. has completed, and, on the other hand, results from British experiments are witheld from the U.S. There is an admitted shortage of scientific manpower both here and in England; there is also good reason to believe that Russia is taking giant strides toward the completion of a 1,500 mile missile. Despite these grim facts, the U.S. and Britain go, hand in hand, along their separate wasteful and dangerous ways.

The Washington statement is similarly disturbing in discussing the combustible situation in Quemoy and the Matsus. Here the jointly issued paper does not even cover the cracks. After reaffirming the joint intention of U.S. and British policy to resist aggression and foster the integrity and stability of free-states in the Far East, the Eisenhower-Eden statement notes that "some differences remain in our judgments as to the most effective means to achieve these purposes." This retreat to a carefully-prepared semantic position suggests that an issue of vital importance to the Anglo-American alliance was tactfully tabled at the Washington meeting.

The issue, though tabled, is still explosive, and could blow a considerable breach into Anglo-American relations. England maintains that Quemoy and the Matsus belong to the mainland and that their present occupation by the Chinese Nationalists is a threat to peace in Asia. The U.S., on the other hand, sees the threat, not in the Nationalist occupation of the islands, but in a possible attempt by the Communists to seize them.

While the issue of these islands still divides Washington and London, the Chinese Communists and Nationalists alike have undertaken perilous proceedings. The Nationalists have stepped up their shelling of the mainland opposite the islands, where the Communists are building airfields and concentrating landing craft. Communist Premier Chou En-lai has recently threatened to 'liberate' Formosa "by force if necessary," and his military preparations would suggest that his statement may be more than either muscle-flexing or propaganda, as it has been termed in Washington.

The free world surely welcomes the reaffirmation of their past alliance made by the U.S. and Britain in the Washington declaration. We can only hope that the issues which this declaration neglected will not strain that alliance in the future.

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The Church in America

"BY AN EXTRAORDINARY PROCESS, THE CHURCH IN AMERICA HAS BECOME DOMINANTLY NORDIC IN TONE"

GUNNAR D. KUMLIEN

THE QUESTION of what would have resulted if the Reformation had taken place within the Church has long been an interesting subject for speculation. In itself, of course, the question is not at all paradoxical. Reforms have taken place within the Church both before and after the Reformation, and many of these reforms were spearheaded by a saint. If the Reformation had been Catholic instead of Protestant, the result might well have been something intermediate between what the Church was immediately before, and what the Protestant sects were immediately after, this great division within Christianity. Moreover, the Nordic influence within the Church would undoubtedly have been stronger and might even have become dominant, since the Nordic nations, where Protestantism was strongest, were growing greater in political strength while the dominantly Catholic Latin countries had already begun to decline.

American Catholicism, interestingly enough, can give us some indication of what the result of a "Catholic Reformation" might have been. For this reason, a glance at the history of both Catholicism and Protestantism in America may be instructive.

The most important colonies in the New World were established, for the most part, by people Nordic in stock and Protestant in religion. This dominantly Nordic and Protestant influence continued throughout the colonial period and the subsequent establishment and development of the United States, culminating in the great period of Western expansion. In this manner there slowly evolved, under dominantly Nordic and Protestant influences, that extraordinary thing called "the American way of life," similar to, but more powerful and dynamic than "the North European way of life."

The fact that American Catholicism could grow so vigorously, despite prejudice and persecution, in this markedly Protestant atmosphere strikes the European Catholic as fantastic. A century ago the Church in America was still listed among the mission countries, remote from Rome. Today it is not only the strongest and best organized religious denomination within the United States, but is also the strongest and best organized national group within the Catholic Church. To the European observer it seems as if American Catholicism, for so many years the religion of the proletariat, has followed the rise of the proletariat; at the same time, by a reverse process, Catholicism in Europe had often tended to identify itself with the bourgeoisie and had lost contact with the working classes.

BUT THE story of American Catholicism is not merely one of growth. By an extraordinary process, the Church in America has become dominantly Nordic in tone. Mr. Will Herberg has pointed out that America is really three melting pots in one—Protestant, Catholic and Jewish. But he has not, I feel, dealt with the unique character of the Catholic melting pot. Protestants in the United States have their own fundamentally homogeneous racial background; but American Catholicism embraces three different races, the Nordic, Slav and Latin. The Nordic element, composed largely of the Irish and the Germans, has been dominant over both the Slav element, composed largely of Poles, and the Latin element, composed largely of Italians. Out of the triple melting pot of American Catholicism has come a Church as Nordic as the Church in England, Holland or Germany. Moreover, this dominantly Nordic Catholicism has shown a natural affinity for the dominantly Nordic "American way of life," which is also dominantly Protestant in origin. American Catholics, so long discriminated against as being somehow foreign and un-American, now seem at times to feel and act as if they were more American than the average American, as if, indeed, they were some sort of "super-Americans."

In contrast to the Irish and Germans, the French, Italian and Spanish elements seem to have had practically no influence upon American Catholicism. So scant has been the Latin influence that the Puerto Ricans, for example, can adjust themselves only with

Mr. Kumlien, The Commonweal's correspondent in Rome, recently completed a series of lectures in the United States.

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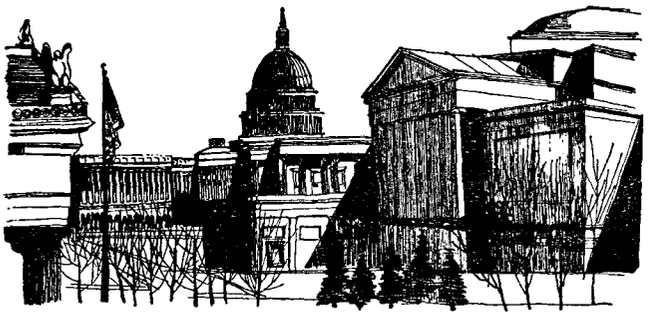
great difficulty to the life and customs of an American parish, and many of them have the impression that American Catholics and Protestants bear a strange resemblance to each other. Again, in spite of the fact that American Catholics are most loyal to Rome,



their most fruitful contacts in Europe are with Irish, English, German and Swiss Catholics. Their understanding of Latin Catholicism is slight, even though they may proclaim their platonic admiration for it.

As a result of the influences which have shaped it, the Church in America presents a unique situation. For the first time since the Reformation a Nordic Catholic Church has come into being; its importance is such that it is not only a counterweight to the Latin Churches, but even threatens to outweigh them altogether, particularly if it is united with the other Nordic Catholic Churches in Northwestern Europe. Evelyn Waugh is well justified in calling this present situation "the American epoch in the Catholic Church."

So great, indeed, is the growing American influence that there is a "resistance movement" to it in the Vatican, since the Church, as a universal body, cannot afford too great an influence from a single nation. Resistance to the American influence, however, is extremely difficult, for the slow decline of the Latin countries naturally weakens Latin Catholicism.

ANOTHER factor has contributed to the growth and influence of American Catholicism. In its struggle in the New World it was not weighed down by external traditions, and the Counter Reformation did not have as much importance for America as it had for Europe. As a consequence, American Catholicism is yet more different from European Catholicism, just as most Protestant denominations in America are different from their European counterparts. In America, furthermore, there are not, as in Europe, Catholic and Protestant territories; rather, Catholics and Protestants intermingle freely, and everyone is profoundly influenced by "the American way of life," which, we cannot afford to forget, is basically Nordic and Protestant in inspiration.

An example of how this influence has touched American Catholic thought, and how American Catholic thought, in turn, has proved influential, can be discerned in the prevailing Catholic attitude toward the relation of Church and State. The evolution of this attitude began, of course, long before the birth of American Catholicism, but it would seem hard to deny that the American influence and example have given this important attitude its present currency.

Another example of the influence of American Catholicism can be found in the increasing use of the vernacular in liturgy and ritual, the need of which seems strongly felt by American Catholics. Recent permissions for the use of the vernacular would have seemed inconceivable only twenty-five years ago. It will be recalled that opposition to "the incomprehensible Latin" was one of the main issues separating the Catholics and the Reformers four centuries ago. Yet today, if an average Catholic from a Latin country should attend a dialogue Mass in the United States, he would feel, in all probability, that he was in a Protestant church.

A consideration of these aspects of American Catholicism will serve to give us some idea, at any rate, of what would have happened if the Reformation and taken place inside the Church, instead of outside it. Naturally it does not mean that the Catholic Church in America has become in any way "un-Catholic" but only that it has been influenced by a Protestantism which can be viewed as a Nordic form of religiosity in many of its expressions.

On the other hand, there is an increasing number of high-church movements in many of the more firmly organized Protestant bodies. Some of the movements approach so near to the Roman Catholic Church that the services held in their churches may appear like pure popery in the eyes of many average Protestants. These movements, however, are no indication of a general return to Rome, just as the Protestant

influence in American Catholicism does not mean that American Catholicism is approaching Protestantism. It is rather an adjustment which enables each side to explain and defend itself better. The interesting thing, however, is that these tendencies on both sides are, for the first time since the Reformation, converging, instead of diverging. It is as if both sides feel that through the Reformation something important had been lost, which is yet to be recovered.

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FROM FRANCE

Child Prodigy or Literary Hoax?

ROBERT BARRAT

FOR TWO months everyone in France has been agog over the Drouet affair. Even the elections failed to keep her name off the front page. At first known only to a tiny coterie, Minou Drouet is now spoken of in France as often as Gina Lollobrigida or Louison Bobet, the cyclist who won the *tour de France*. There is little controversy over Lollobrigida's charms or M. Bobet's strength, but all France is divided into two factions over the little girl.

Minou is a child of eight who writes letters and poems which are extraordinary, of a caliber only seasoned literary veterans are capable of. Abandoned as an infant, she was taken in and adopted six years ago by Claude Drouet, a forty-year-old spinster. Since then she has lived at Pouliguen, in Brittany, with her adopted mother who taught her at home.

Last year Mlle. Drouet took Minou to Lucette Descaves of the National Conservatory of Music of Paris for music lessons. Next day the teacher received a letter remarkable for its fantasy, poetry and grace. "My beloved," it began. . . . Mlle. Descaves received more letters in the days which followed. The pianist, Yves Nat, to whom the child was also introduced, became another of her correspondents.

According to her mother, Minou spends three or four hours a day writing letters. Some of these mingle poetry and prose, and they reveal extraordinary precocity; even in quantity alone they are impressive, amounting to more than two hundred in a few months. In certain Parisian intellectual circles everyone soon began to ask: "Have you read the letters of Minou Drouet?" And publisher René Julliard printed five hundred copies of a small volume of them.

Discussion in the salons increased. One young writer exclaimed: "Minou Drouet, stick to your dolls." Newspaper men descended upon Brittany. Father Lelong, O.P., published an article, "A True Poet Is Born." But more and more doubt was expressed whether Minou herself could really be the author of these letters and poems. Could this poem, for instance, come from an eight-year-old, no matter how precocious?

Seaweed
which was the pliant silk
woven by
the drifting tresses
of dead children
whom the sea rocks to sleep
in her blue hammock
with down white as
that of a bird's nest

green seaweed
caressed by the sun
color of a meadow at evening
color of the sky before the rain
seaweed
which was so cajoling
tender serpent
that slips a ring
over the plexiglass of a shellfish
seaweed
congealed in your cry
rustle of lace
trembling dead-light
open on my
otherness

ribbon
whose wave
in stretching itself
drowns the blistering
water-
lacquer
of the seaweed
color of bronze
that plays
over the so-white
screen
of the sand
in the Chinese shadows

Or could she really have written this song, whose last verse sounds so "modern" and seems in imitation of Léon-Paul Fargue, or Eluard or Supervielle?

My heart is an airy-light vessel
with rigging of moonbeams
its sail woven of a cloud
of a blood-red cloud
which grates against the cheeks of heaven
like a claw which disembowels
the claw of my outstretched fingers
of fingers reddened in my anguish
which would ask pardon

Robert Barrat, executive secretary of the Centre Catholique des Intellectuels Français, is The Commonweal's correspondent in Paris.

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for having been unable to amend my ways
except in making loud sounds

IN THESE letters there are, to be sure, lines which might have been written by a little girl. To a little boy, for example, she wrote: "You are handsome, those freckles are so nice that it might be said that an angel had planted grains of wheat on your face to attract the birds of heaven." Again, "I give you a thanks which claps like two joyful hands in the water." And, "The great folly of prominent people is to seek that which lasts, to desire to last. There are only two things that last: shoes that are too small and stupidity." Or, "In order to make a peach, that perfumed velvet, a winter, a spring, a summer, an autumn and a bee are necessary. So many nights and days of sun and rain and of rose petals with pollen, a knowing flight—all this so that our mouth may experience a few moments of pleasure in devouring a peach like an ogre."

These sentiments are clearly well above the mental level of a child of eight, but they are explicable, nonetheless, if we do not forget that this child has always lived in contact with adults and has absorbed their way of speaking. But there is something more disquieting. In the world of images and sensations revealed by her letters, that which normally moves a child is totally absent; there are no references to games, there is no childishness except when it is unnatural, although there is at the same time the obvious lack of punctuation. Some sentences are so abstract that it seems only an adult brain could have conceived them. Witness: "Words break more than they can repair." Or, "To love someone is to understand him; one cannot understand someone who remains silent." Or, "The heart of others is a countryside where people do not know their way; to reach the beautiful places it is necessary to search diligently."

Or simply consider this observation, written to a little boy, which to my mind cannot possibly have come from the pen of a little girl: "Your sister came here—it was terrible—and she told me that you wanted to make love to Annie [another little girl]. I told her that one does not make love any more than one makes music. Love is, the way God is. One makes a blunder or a tart; one does not make verses but rather listens for them and then writes. One does not make music, but our fingers obey our ears and the music comes. One does not make love. Our hearts, our arms, obey a transport and there is love."

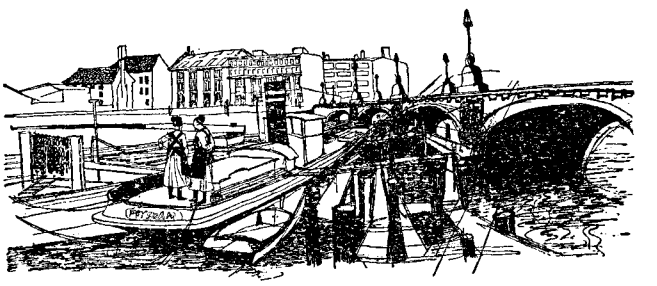
IF SUCH texts are truly from Minou's pen, then we must hail the appearance of one of the greatest philosophical-poetic geniuses of mankind. In the face of them, the work of other infant prodigies of history like Mozart has to be regarded as almost banal.

"But why," say Minou's defenders, "refuse her claim to precocious genius when that is granted to so many young musicians?" Yet in reality the problem is somewhat different. The faculties called into play by a young orchestra leader like Roberto Benzi are not at all abnormal. The sonatas which Mozart composed when he was five are still childlike sonatas. With literary composition, however, we enter a quite different domain. Here not only exceptional gifts of observation and sensibility are demanded, but also a faculty of expression and an ability to organize rationally in a manner obviously beyond the capabilities of childhood. No, in my view this new poetic flower is likely to be found an artificial one.

But there are degrees and degrees of artifice and literary deception. Here we are not confronted with a normal case of fraud, as we were five years ago when *la Chasse Spirituelle,* a supposedly unpublished poem of Rimbaud's, was brought out, only to turn out to be the work of two young jokers who wished to see how far the credulity of the critics would go. In this case, however, witnesses have truly seen Minou write these poems; reporters have seen her edit her correspondence.

On the other hand, these witnesses are very few. Father Lelong spent three days at Porchinet and wrote a long article on the poetic creation of the child, but he failed to document it with specific facts. Two reporters from *Paris-Match* did turn out a piece which seemed weighty with evidence. Publisher René Julliard, wishing to silence her detractors, had invited the little girl to spend a week with him in Paris. After she had returned from a walk in the Bois de Bologne, several witnesses saw the child write a poem about clouds, and they declared that this proved her authenticity. A few days later, however, *Paris-Match* published the same poem, photographed by two of its reporters several weeks before when the child, appearing to feel suddenly inspired, had "composed it under their very eyes."

Several others have noticed that when Minou makes epigrams, she has the appearance of one reciting a lesson. Further, when queried she does not know the meaning of certain words which appear in her poetry.



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Nor is she always able to recognize her own texts when they are quoted to her, and she often looks at her mother before answering.

One fact which may be important in all this is that Mlle. Claude Drouet, her adopted mother, herself had literary ambitions in the past. In 1948, a year before she adopted Minou, she submitted to a publisher a fairy tale, written by "a little blind girl." Naturally, one now wonders whether Claude Drouet is not the author of the writings of Minou. Or more exactly, one wonders whether she has not taken hold of the child's mind in such a way as to impose there her own thoughts, her own poetic conception of the universe and of creatures? Thus through Minou it would be Claude Drouet, an author turned down by the publishers, who would attain fame. Until there is further information, that seems to be the theory which serious observers must hold.

For the moment, some of the furor surrounding this painful affair has died down. Publisher Julliard has announced his intention of publishing a commercial edition of Minou Drouet, and he has accepted these propositions made by a Parisian daily: 1) All profits from this edition will go to a charity for abandoned children; 2) All author's rights will be reserved until Minou comes of age; 3) All members of the press will be requested to keep silent on this affair and to submit all evidence and every discovery to a special jury.

In the meantime, we must all be patient. If Minou is really the author of these poems, we must be prepared to salute her genius and crown her with laurel, although we will have to wait a few years to see if the later fruits bear out the promise of the early blossoms. If, on the other hand, it becomes clear that the whole affair is indeed a monstrous literary machination plotted by Claude Drouet, she will have shown herself unfit to mother this adopted child. For surely few things in this world are more contemptible than forcing a child to lie.

CATHOLICISM IN THE U.S.

The Layman in Perspective

HENRY J. BROWNE

IN *LIFE'S* recent "Christianity Issue," Father John Courtney Murray, S.J., sounded a quietly worded warning about a hand-sized cloud on the American Catholic horizon—a clericalism which would deny the laity "any real responsibilities and consequently any genuine freedom even in the fields in which the layman belongs and has competence; journalism and education would be two examples among others." As a consequence, Father Murray foresaw the possibility of an anti-clericalism that might result from the layman's feeling that he was considered merely "a compliant instrument of the clerical will."

A little history might help to dispel this cloud. The American past has been witness to a chapter unique in the story of Christendom, the layman's chapter. The United States, unlike the countries of Europe, was not evangelized by priests and bishops because here the laity came first and were a Catholic people calling for their ministers to come among them. Perhaps because he was using it to illustrate how disharmony resulted in the early nineteenth century, Bishop John Hughes of New York gave the best testimony to this fact in 1846. "The faith was brought from other lands by those who were not in the order of the clergy," he said, "though many a monument still remains, here and there, to prove they were penetrated with the true living faith and hope."

The first Jesuits of the Maryland colony certainly learned early in the 1630's the role of the laity. The landed proprietors were responsible for making the Church a private corporation and the clerics "gentlemen adventurers" without special privileges. It was the Catholic laity (mostly of the Anglo-American stock like the Carrolls, Brents, Lancasters, and Spaldings) that made the first Catholic minority respected and accepted in the new republic. The change in the composition of the laity that came, of course, with the rush of Irish and German immigration was soon reflected in the clergy and hierarchy. Beginning with the 1870's, the "new immigration" began further to complicate the blend of nationalities, and the American priesthood continues to the present to reflect, somewhat more slowly, that change. Running through this mixture was a strong and growing strain of old-line American Catholics (with some of French and Spanish origins) and a sprinkling of American-born

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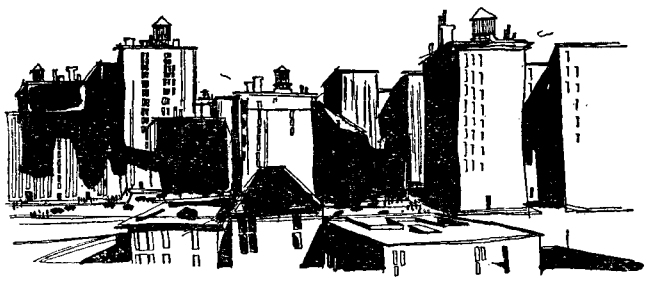
converts. Such is the composite of the American Catholic layman of the last century and a half. He exercised responsibilities and enjoyed freedom in a fashion which should brighten the Catholic heritage. Yet this role of the laity is, instead, badly overlooked in our day, when the historiography of the Church in America is heavy with episcopal biography.



The laity's role in Catholic education, for example, is not appreciated even by the parents of today, who often think something is wrong if a parochial school has a few lay teachers. Yet the Sunday schools conducted by lay trustees were often the very foundation of our parochial schools. Mother Seton's spiritual daughters did, it is true, teach in some of the earliest parish schools, but lay masters had often preceded them and continued on as teachers of the boys. The search in Europe by the American bishops for teaching sisters and brothers was in full swing only by the 1830's; it has never ceased, partly for the same economic reasons as of old, although now the motherhouses are closer to home.

Even in the late nineteenth century, the laity was doing its share. For example, in the Archdiocese of Baltimore between 1865 and 1900 twenty-seven new schools were opened; of these, fifteen were staffed by lay people. The first central Catholic high school began operation in Philadelphia in 1890, and it was conducted by two priests and eighteen laymen. More obvious, but hardly more often recalled, is the fact that over seventy per cent of the staffs of Catholic colleges and universities—excluding those conducted by nuns—are still laymen.

ANOTHER tradition of lay action—that of sharing in church administration—has, on the contrary, almost completely died, although some formalities remain. The lay trusteeism that was rampant in the first half of the last century had to be put to death by the episcopal hand, since it overstepped its bounds and tried to interfere with the spiritual jurisdiction of the Bishops. State laws designed for the holding of church properties by Protestant groups, the spirit of Jacksonian democracy, and the not totally un-Catholic tradition of a lay voice in the administration of temporalities resulted, in the practical order, in scandalous resistance to episcopal authority, pamphlet wars, public rioting, court cases—at worst brief schisms, and at best a factionalism that was often spiced by nationalism. What might be considered the laymen's failure in this regard (although the rival trustee factions polarized around priests competing for popularity) led, in a sense, to the clergy and the hierarchy becoming administrators and businessmen as well as spiritual leaders, and added to the American Catholic institutional memory a strong flavor of anti-laicism.

The history of the Church in this country has recorded almost too much of trusteeism because it was a sensational phenomenon. But another tradition, that of the lay publicist, although not quite so dead in our day, is less vividly recalled. An early and ardent trustee-brawler, Mathew Carey, was also the pioneer publisher of Catholic books in the early 1800's. Many others followed him, like Cunningham in Philadelphia, Dunigan in New York, and Murphy in Baltimore, to mention only some whose firms are now defunct. In fact, Father Isaac Hecker's Paulist publishing venture is the only surviving clerical one of a century ago.

Orestes Brownson had none of the clerical connections and dependence of the other publishers with their pious books and religious goods, so that his periodicals for three decades after his conversion in 1845 were the most vigorously independent of American lay-Catholic publications. John Gilmary Shea, the pioneer layman-historian of the American Church who enjoyed easy access to all kinds of ecclesiastical archives, also engaged in publishing and editing, and for his lot had constant poverty. Moreover, in the respectably intellectual, although hardly scholarly, *American Catholic Quarterly Review* for the last quarter of the nineteenth century, three dozen laymen contributed over two articles apiece, writing freely on philosophy, science, comparative religion, ethnology, travel, history, politics, and letters.

The layman's voice, however, like that of the American cleric, was heard more frequently in popular tones. The Catholic press of the nineteenth century compares more than favorably in editorial maturity and vitality with most Catholic weekly papers of today. For the most part it had apologetic beginnings, but by mid-century lay figures were at the helm of many Catholic publications, and emphasis shifted to the expression of Catholic opinion.

Men like James A. McMaster in New York, Patrick Donahoe and John Boyle O'Reilly in Boston, Manly Tello in Cleveland and Condé B. Pallen in St. Louis saw eye to eye on faith and morals and often on little else, and said so in no uncertain terms. On public questions, for example on the Catholic attitude toward the Knights of Labor in the 1880's,

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there was no one Catholic attitude until Rome had spoken; at best, a researcher might analyze the overall Catholic press reaction on the K. of L. into about a half dozen major categories. Again, James A. McMaster freely criticized the officially supported Catholic Indian Bureau in the 1870's since he felt the War Department rather than the Interior should handle Indian affairs. In another instance of freedom, Thomas Preston of the Brooklyn *Examiner* took a position on Henry George which was diametrically opposed to that of his namesake and uncle, who happened to be the Vicar General of the Archdiocese of New York. In short, the Catholic laity has no really deep tradition in the United States of being nothing but compliant instruments of the clerical will in the field of journalism.

IN ANOTHER sphere of American life Catholics have not been far behind their neighbors in the traditional national pattern of "joining." The St. Vincent de Paul Society was well established a hundred years ago, the German Roman Catholic *Central Verein* began in 1855, and the less viable Irish Catholic Benevolent Union was organized in 1867. Much of this lay activity involved activities other than simply pious works, and a kind of climax in attempting to have the laity assist the Church in affecting the age came in the Catholic lay congresses which were held in Baltimore in 1889 and in Chicago in 1893.

Ten years later, however, the reading of papers (even clerically approved ones) and passing resolutions on questions of the day at national meetings after the fashion of the lay Catholics in Europe was being discouraged by the hierarchy. Even Archbishop John Ireland underwent a change, although he had told the representative laymen in 1889, with great enthusiasm, "We will lead, but I shall be very glad to see you get ahead of us in some things." The underlying reasons for this second major damper on lay participation were, perhaps, the controversies which raged in the 1890's, even publicly, among the bishops themselves. It was paradoxical that the check came when APA furor testified to the lay-Catholic climb to respectability in many walks of life. There was, for example, a wave of prejudice and bigotry when Edward D. White was appointed to the Supreme Court in 1893. The bourgeois and higher economic position of American Catholics was, perhaps, being sealed permanently by that time, for in the next decade Catholics were prominently enough engaged in business to be giving it about seven per cent of its leadership.

The joint activity of the Catholic laity continued, nevertheless, into the twentieth century. From 1901, after some clerical misgivings had been dissipated, until 1917, the American Federation of Catholic Societies gave an outlet for what was called "lay action." By annual conventions the Federation at least brought Catholic lay leaders of all nationalities together for the first time and focused some attention on an approach to the social problem which went beyond mere anti-socialism. Some Catholic labor unionists of that period were banded into a Militia of Christ which, although it was strong only on paper and practically the personal organization of Father Peter Dietz, did continue the leadership offered by laymen to the hierarchy on the labor question. In 1866 the second national council of the American hierarchy exempted membership in labor unions from the canonical prohibition on secret societies. But Catholic laborers had made the practical judgment, often with pastoral advice, of joining various labor organizations long before the Church gave any clarification on membership in non-Catholic unions. The estimated fifty per cent Catholic complexion of organized labor was not an inconsiderable influence in the series of solutions that were happy for both the strength of the labor movement and for the Church in this country.

Catholic lay activities in response to World War I seem to have demanded a more centralized control. Hence the National Catholic War Council took over from the old Federation in 1918. Its immediate successor, the NCWC of today, was, however, hardly to be the instigator of the most vibrant lay action of the decades that immediately followed. There were many adventuresome attacks led by the laity, especially on social and racial problems, which were planned on kitchen tables rather than on clerical desks. Despite centralization and hierarchical direction, however, too few laymen have undertaken the lay apostolate. The criticism made in The Commonweal by Bishop Robert J. Dwyer of Reno still stands, namely, that "a distinguishing characteristic of the vast bulk of American Catholics is an enormous absence of personal responsibility for the work of the Church."

IN CERTAIN ways, the American faithful who fall under this criticism seem to be unworthy of their predecessors, although in many ways they continue to be as good as their spiritual forefathers. There has been a constant stream of Catholic philanthropists who have given of their wealth, of professional men who have given freely of their talents for the Church and its institutions, and of ordinary parishioners who have given of their substance and family to the Church. It is with concern for lay responsibility in a wider sense that the past challenges the present. It is a challenge that in all honesty the clergy must likewise face, for they have much to do with lay responsibility and freedom.

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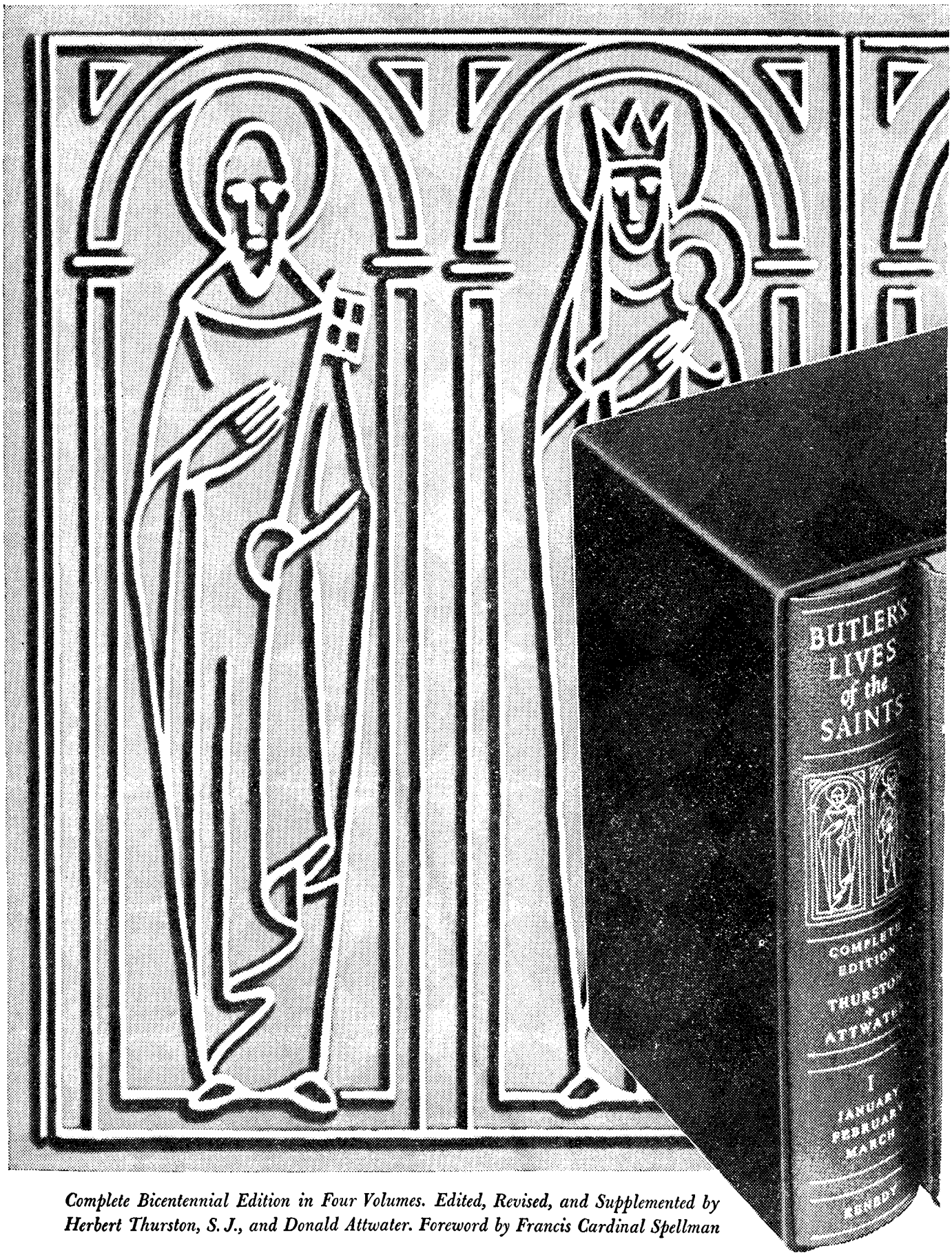

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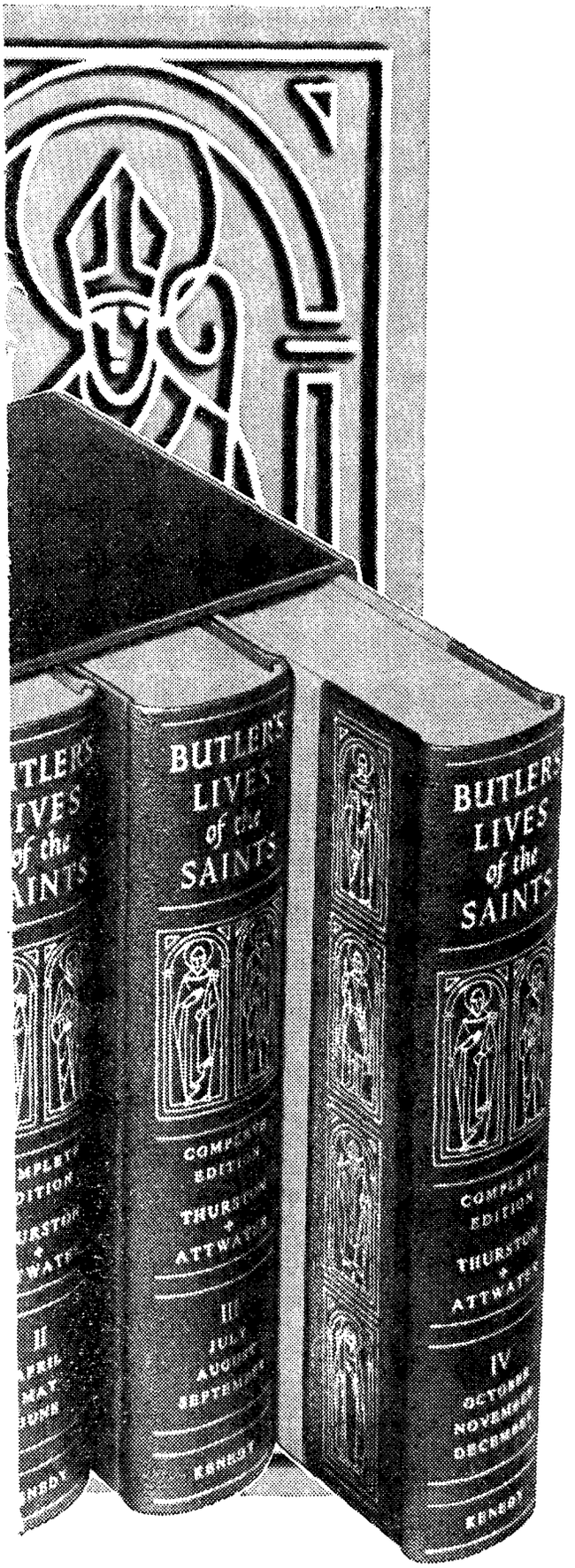

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OF THE SAINTS

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If the cloud of anti-clericalism and anti-laicism is to be prevented from forming or to be dispelled, the clergy have some realities to consider. One such reality is that they are faced with an increasingly literate flock. In fact, there are some laymen who may be better versed in philosophy and other academic disciplines than the cleric, whose training is not meant to be the same as that received in a university.

Although its causes are the subject of an ever-recurring debate, there is a warning to be heeded in the fact that the college graduate is rarely integrated into the average parish. Moreover, in lay relations, the clergy often have to resist the results of their own training. The movement for seminary expansion in the 1890's sometimes used West Point as a kind of secular counterpart of what the seminaries hoped to achieve. Is it possible that the roots of a spiritual officer-class exist?

It must also be noted that some clerics are removed from the realities of lay life at a rather young age, and this number may be on the increase, since the number of priests in religious orders in the last half century has grown twice as fast as that of the diocesan clergy. This early separation of priest-to-be and his people may present a hazard to later mutual understanding, although in parts of the United States—as in French Canada—there may be a saving feature in the fact that at least the professional class of laymen are often closer to the clergy because they go to college together.

A final consideration—which is again more sociological and psychological than historical—might be that every commentator on Catholic life in this country finds an Irish cast to the American Church. The writer remembers, for example, the statement of a Dutch sociologist, who in 1951 told a meeting of the Maynooth Union at St. Patrick's College that they had not yet accepted the fact that the Church belonged to the laity as well as to the clergy. Newman saw this rift between the hierarchy and the educated classes in Ireland coming one hundred years ago, when any measure of lay control was resisted in his projected university. Perhaps the immense contribution of the Irish to the Church in the United States has carried with it this potentially dangerous inheritance. If it has, or whatever the historical and other reasons may be, it was Newman, too, who as long ago as 1873 suggested the most reasonable of laboratories for isolating the twin germs of American anti-clericalism and anti-laicism when he counseled: "You will be doing the greatest possible benefit to the Catholic cause all over the world, if you succeed in making the university a middle station at which clergy and laity can meet, so as to learn to understand, and to yield to each other—and from which, as from a common ground they may act in union upon an age which is running headlong into infidelity."

THE STAGE

OF THIS TIME, OF THAT PLACE

"FALLEN ANGELS," the melodrama "Time Limit" by the Messrs. Denker and Berkey, and Mr. Theodore Apstein's "The Innkeepers" are period pieces saturated in the color of time: the last two variously cool and turbulent documents of the age of anxiety; the first a casserole cooked by Mr. Noel Coward *entre deux guerres,* and now reheated in a fresh sauce for those who came too late to the party. Mr. Apstein's drama has closed obscurely, snubbed alike by critics and public, yet the event should not be allowed to pass unmarked: the play is one I shall remember for a certain dry, tense interest, and a wiry profile of intelligence. "The Innkeepers" belongs to that small company of plays—Mr. Julian Funt's "The Magic and the Loss," and the current "Third Person" come readily to mind—which bring an ethical sobriety, alternately pensive and tart, to the examination of contemporary life. Draughtsmanship and line are their virtues, as in a Sargent portrait: not personality, but character; sense rather than sensibility. Yet here, precisely, dramatic authority falters, for each of these plays fails at the last to encounter its subject fully, *dans le vrai:* the moral design, upon which everything rests, buckles and splays under the weight of attention. Mr. Apstein, for example, writing of the private tragedy of the 'security risk,' was abstinent and calm, passionately humane and totally absorbing, yet the center of his drama would not hold: its focus shifted from the public to the personal with a haste too facile to be legitimate.

Yet even this defect is largely a fault in craft, and much remains in "The Innkeepers," and in Mr. Apstein's talent, to praise: notably a telling perception of the climate of marriage. Miss Geraldine Page gave her customary performance—syncopated and erratic, visually touching, vocally bizarre (is her real gift for comedy?)—and Mr. Darren McGavin splendidly set off her excessive fragility with his fine, free, lavish, masculine style. No one could deny that, between them, Miss Page and Mr. McGavin created many sequences of deep and genuine feeling. Mr. Jose Quintero's excellent direction kept the play fluent, and a Mexican decor (by David Hays) was done with vivid distinction. "The Innkeepers" was not a drama of special merit, but it had uncommon virtues, and the pity of our theater is that it cannot sustain, for a small while at least, plays such as this which are relevant without being at the same time absolute or bold or easy.

"Time Limit" (*at the Booth*) is all of these: a

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moral melodrama of absolute skill; a bold statement —in our time of pious rhetorical evasions—of the terms and the cost of loyalty, and yet something a bit too easy in confronting its terrible demands of honor. Messrs. Denker and Berkey have proposed a macabre incident in a Korean PW camp, and its lingering aftermath, as a kind of burning glass through which to examine the ancient question of the state's claim on man. This question it is with which the playwrights are concerned, and which they put with a blunt polemic passion, if little style, and with a generous and noble movement of understanding that is most impressive.

Nonetheless, "Time Limit" has left a residue of doubt in my mind: it is not the harrowing to which one objects (savage though this is—almost intolerable), nor the dreary little gestures of wit and 'humanization' which the play makes on the fringes of its subject, but rather to the curious limbo in which the playwrights bring their theme at last to rest. Now "Time Limit" deals with conflicts which are not less than tragic, and pain in the drama—tragic suffering—cannot be left unmediated: it must be somehow transmuted, altered, to flame again in a new awareness or fulfillment. It is not sufficient to ask questions, or even to state the dilemmas: there must be a harmony, a reconciliation of feeling, else the whole occasion lacks a balance, and one is left with a troubling dissatisfaction.

I would not want to suggest, however, that "Time Limit" is anything less than successful, often releasing a genuine power, and always humane and liberating in its impulse. It is only because it does pose the questions so eloquently that one hopes greedily for more. The production is adroit, and Mr. Arthur Kennedy and Mr. Richard Kiley give two performances of ringing declamatory excellence, though Mr. Thomas Carlin, a young actor, gives one of a brilliance sufficient to establish his career.

Finally, Miss Nancy Walker, who laces Mr. Coward's leftover *ragoût* with a bracing shot of the purest bathtub gin. Miss Walker's performance has been widely described, and I shall not dim your pleasure by further doing so, only to note that the lady is as ever, beyond belief *sui generis,* and full of her characteristic witty malignancy (on no one does she cast a colder eye than Mr. Coward). Miss Walker chiefly interests me, however, as a possible exponent of Resistentialism, a fresh and striking account of man's fate which has lately drawn my attention. You do not know the new philosophy? Let me explain. Resistentialism takes as its cosmological premise the implacable hostility of the world of nature and *things* to man's better interests. Do you, for example, know someone who in-

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fallibly drops his keys down a subway grating while fishing for a dime to give a beggar? Have you a friend who generously offers to do the dishes after dinner one evening, and while so engaged breaks the cover of the Wedgwood sugar bowl? If so, mark him well, for he lives already in the coming Age of Resistentialism. A notable Resistentialist lately in our midst was M. Marcel Marceau, the resistentialist poet (underground, of course), and when I saw Miss Walker in dubious battle with telephone cords and cigarette holders, with magnums of champagne and revolving doors and a scarf that surely did in Isadora Duncan, then I knew that she too had confronted the *angst* of her generation. None of these contests of spirit did Miss Walker win, of course: the essence of Resistentialism is that you *always* lose. Still, you do not go gentle into that good night—at least Miss Walker does not. Promethean to the last, unrepentant, she draws finally the rebuke of a thunderbolt from mighty Jove: disdainfully, however, it is picked up and placed in the corner and then, negligently brushing the stardust from her hands, Miss Walker observes coldly: "Vulgarity has always leaved me unmoved." (*At the Playhouse.*)

RICHARD HAYES.

THE SCREEN

KNIGHT INTO KAYE

DANNY KAYE and Alec Guinness, who have stood the tests of time very well, stand them again in their new vehicles and provide some very merry screen moments. In "The Court Jester," Danny plays a twelfth-century dim-wit who belongs to a band of men roaming the forests; but instead of robbing the rich to help the poor like his fellows, Danny has the inglorious job of taking care of a baby. This baby has on his royal bottom the sign of the Purple Pimpernel, thus proving the child is the rightful heir to the English throne instead of the wicked king (Cecil Parker) who is sitting on it. To impress Maid Jean (Glynis Johns) with his valor, Danny poses as an Italian jester to get into the court, steal the key to the palace and admit the band of merry men who will crown the baby.

It is hard to tell whether scriptwriters Norman Panama and Melvin Frank (who also brilliantly directed and produced the film) were ribbing the libretto of an opera or were looking down their noses at all the King Arthur and Robin Hood movies, but in any case the result is hilarious. Danny takes the court by storm with his "Maladjusted Jester" song, becomes

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the object of Princess Angela Lansbury's affections, is hypnotized by Mildred Natwick, mistakes villainous Basil Rathbone for an ally, and is challenged to combat with grisly, gruesome Sir Griswold (Robert Middleton). This tournament requires that Danny be knighted, and nobody can throw a knighthood ceremony into turmoil quite like Danny, or, as far as that's concerned, confuse the entire cast with questions on "what does a doge do?" On the whole, the cast keeps up with Kaye pretty well. For my money, he and his nonsense are enough; but it is good to see him so well supported and have such a clever script and satirical material to work with. For those who like the lily gilded, the production's costumes, sets, color and VistaVision photography are extraordinarily handsome. After hearing Danny garble the password about the vessel with the pestle, or seeing him joust in magnetized armor or any other of the tricks in "The Court Jester" no one will take the Round Table boys or "Rigoletto" seriously again.

ALTHOUGH "The Ladykillers" does not give Alec Guinness such great opportunity to show off his comic talents, it, too, is a devastating satire. While lampooning modern gunmen, especially those who successfully pull off a big robbery, this English comedy is somewhat reminiscent of "Kind Lady," that tense thriller of some years ago in which a group of evil-doers take over a gentlewoman's house. This script, written by William Rose, has its share of malevolence, but the total effect is meant to be funny—and usually is. Thanks to Alexander MacKendrick's direction and the wonderful performance of Katie Johnson, who is the very epitome of innocent sweetness as the old lady, "The Ladykillers" wins one chuckle after the other.

Alec Guinness, looking frightfully sinister throughout with protruding false teeth, plays the mastermind of the gang; he rents rooms in Katie Johnson's Victorian-type house, ostensibly so that he and the other members of his string quintet can practice. Katie is charmed by Alec and his music (which comes from a phonograph) and doesn't notice at all what an ill-assorted group he plays with: Herbert Lom, Cecil Parker, Peter Sellers and Danny Green. The boys finally stage their big robbery at the near-by railway station and even involve naive Kate by allowing her to carry the loot. From then on, "The Ladykillers" becomes a matter of survival of good over evil, played in an amusing and-then-there-were-none fashion. Gentle Katie, complete with non-sequiturs, steals the show and she's well assisted by the boys, the tense excitement and the string music that accompanies much of the chicanery.

PHILIP T. HARTUNG.

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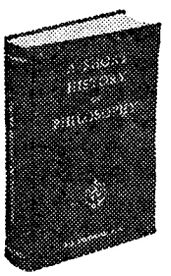

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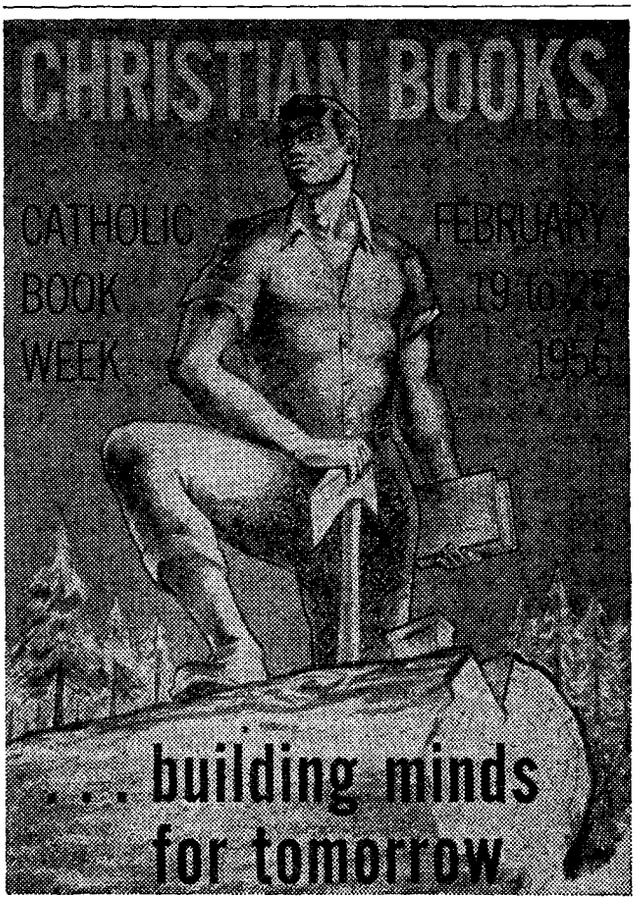

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GEORGE G. HIGGINS

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Liturgical Piety. By Reverend Louis Bouyer. University of Notre Dame Press. $2.50 More superlatives are in order. If not the best, surely this is *one* of the best books in the English language on the liturgy and the Liturgical Movement. The concluding chapter is worth the price of the entire volume for anybody particularly interested in the relationship between the liturgy and social action.

Conservatism in America. By Clinton Rossiter. Knopf. $4.50. Professor Rossiter (of Cornell University) insists upon calling himself a conservative, but he strikes me as being a very intelligent liberal. Be that as it may, the most immediate problem confronting the new conservatives, who are cropping up like dandelions after a summer shower, is to iron out their own serious differences of opinion as to the precise meaning of conservatism in practice as well as theory. Meanwhile, as among Messrs. Rossiter, Kirk, and Viereck (to mention only the Big Three in the conservative league), I will settle for Rossiter on the score of scholarly objectivity and historical balance.

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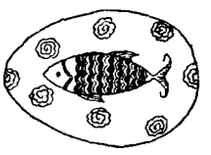

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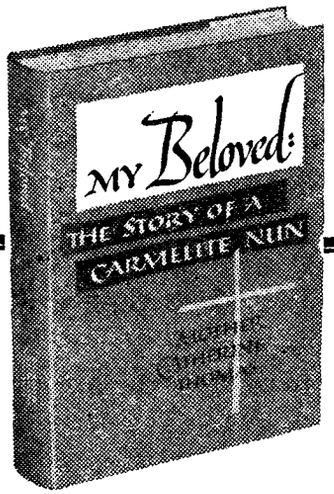

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The Saint Maker's Christmas Eve. By Paul Horgan. Farrar. $3. Very slight by comparison with the preceding books is Paul Horgan's *Saint Maker.* Mr. Horgan's New Mexico is in his blood and bone by this time. His crotchety saint, the anonymous Franciscan missionary, who appears like a holy whirlwind at the beginning and end of the story, and the two gentle Castillo brothers to whom he taught the art of saint-making are perfectly believable characters. It is to Roberto, the real artist of the pair, that the miracle happens. This is an undoubted classic among American legends.

Father Vincent McNabb, O.P. By Ferdinand Valentine, O.P. London. Burns & Oates. This book ably portrays one of the greatest priests of our time. Through carefully presented evidence gathered from many authoritative sources, including Father McNabb's own letters and papers as well as reminiscences of relatives and friends, it is possible to trace the development of an "amazing, unique character," profoundly holy, zealous, austere and rich in humor and charity.

The Ancrene Riwle. Translated into Modern English by M. B. Salu. Introduction by Dom Gerard Sitwell, O.S.B. Preface by J. R. R. Tolkien. London. Burns & Oates. The first translation of this work into modern English is a welcome addition to the library of spirituality. Readers who find the archaisms of older editions a barrier will be especially pleased with the directness and clarity of this new version. The translation is excellent, the notes are authoritative, and the book itself is a perpetual spring of charity and wisdom and shrewd common sense.

Symbols of Christ. By Damasus Winzen, O.S.B. Foreword by H. A. Reinhold. Drawings by William V. Cladek. Kenedy. $2. A reprint of this very helpful book has been long awaited. This is more than a reprint, however, as the present edition is considerably expanded. Dom Damasus carefully explains the Messianic symbols in the light of Scriptural typology, contrasting the veiled symbolism of the Hebraic world with the revelation of their meaning in Christ. By so doing, he helps the devout to "piece together" the world apprehended with the senses and the unseen world of God's Wisdom. To understand these symbols is to become more deeply aware of the sacramentality of creation and to be thereby greatly enriched.

NED O'GORMAN

THE *Platonic Renaissance In England and the Cambridge School. By Ernst Cassirer. Translated by James Pettegrove. University of Texas Press. $3.50.* This is a great and lucid study of English empiricism in conflict with the Platonic and Plotinic revival at Cambridge in the late 16th and early 17th centuries. A commentary on the eternal struggle of science and the spirit and the limits they define but cannot contain.

The Meaning of the Creative Act. By Nicolas Berdyaev. Translated by Donald A. Lowrie. Harpers. $4. I would say that this is a necessary book for Christian intellectuals. Berdyaev speaks about the justification of man in a society and world where his greatness is either excused or subsumed in law and fear.

Collected Poems: 1955. By Robert Graves. Doubleday. $4.50. These are very grand poems by a lyric master. The lyric is liberated and the world of the mind opened and explained with beauty and music.

Collected Poems: 1923-53. By Louise Bogan. Noonday. $5. There is more perfect poetry here than in most of the poems gotten out in the whole time that Louise Bogan has been collecting these soaring pieces.

Meditations Before Mass. By Romano Guardini. Translated by

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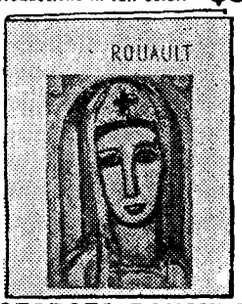

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H. A. REINHOLD

ORIGEN. *By Jean Danielou, S. J. Sheed and Ward. $4.50.* Sheed and Ward in a valiant and, it seems, valid attempt, give the place of honor to the giant of the early Church, who was not only a saintly and learned man but so much of a "controversial" figure that he has not yet been really fitted into a niche. His greatest virtue was his greatest failing: his largesse of mind and generosity. He belongs to the rare specimens who, instead of fencing in, build bridges—often to an unsafe shore. Father Danielou shows deep comprehension and great learning.

The Catholic Approach to Protestantism. By George H. Tavard. A.A. Harper. $2.50. Father Tavard's book is in the same tradition but with all the hindsight and safety valves of these latter days. It is refreshing to find an irenic spirit who does not only call "heretics and schismatics" our "separated Brethren" but treats them with brotherly understanding. This book is a token that there is a possibility for a minority to be without minority complexes.

The Bridge. Edited by John M. Oesterreicher. Pantheon. $3.95. This is a precious, almost esoteric work that belongs in this class as well—the title shows it. Only it leads to a safe shore: our own, much-neglected past and the chosen ones who were its human vehicle.

We Shall March Again. By Gerhard Kramer. Putnam. $3.75. The gripping story of a German with no ties to the Nazis, forced into service, thoroughly cynical about it and honestly ashamed of being in this ungentlemanly situation. It is a revelation: because the general moral standards of the "hero"—unheroic and bent on avoiding every situation of becoming one, deeply ashamed for his nation—are decent; but since he so fully sees the abject lowness of Hitler and his gang he does the only thing he can

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By **HERTHA PAULI.** *Illustrated by Kurt Werth.* The vivid postwar tale of a little German girl looking for the American father she has never seen. Recommended on *The Best in Catholic Reading for Children, 1956 list by the Catholic Library Association.* (An Ives Washburn Book) $2.75

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think of: protect himself and escape. The language is like that of *From Here to Eternity*, but the message is more significant and a key to many a riddle.

The Cypresses Believe in God. By José Maria Gironella. Knopf. Two Volumes. $10. A great, moving and tender experience for all who, like myself, have little good to say for Franco or for the Loyalists either, but who can see in this story, built around the main street of Gerona and some lovable people, how beastliness weighed against beastly callousness can make you a partisan of a cause the outsider has to condemn. I certainly do not think it has the greatness of Sigrid Undset, but it has greatness and tells the fate of people for whom you will laugh and weep.

PHILIP SCHARPER

HISTORY *of Christian Philosophy in the Middle Ages. By Etienne Gilson. Random House. $7.50.* This is a monumental work in the history of medieval thought. With his rare ability to work in both breadth and depth, M. Gilson sets forth the central contributions of men and movements to the development of Christian philosophy, and with consummate clarity assesses the role of more than seven hundred thinkers in the evolution of Christian thought over the span of twelve centuries. M. Gilson has the historian's reverence for facts, and the philosopher's sense of the significance behind them.

The Problem of Jesus. By Jean Guitton. Kenedy. $3.75. In hopeful contrast to the depressing pile of the usual apologetic works, *The Problem of Jesus* gives the unbeliever credit for both sincerity and intelligence. The book is written as the diary of an agnostic who takes a week of his summer vacation to sift and sort the contents of his mind. This literary device enables M. Guitton to give a cogent "criticism of the criticism" usually directed at Christian belief in the divinity of Christ; the same device also supplies an implicit criticism of the usual approach in apologetics, which seems to aim, not at the unbeliever, but at the believers with simple faith, who, therefore, in Newman's words, "have never had the temptation to doubt, and never had the opportunity to be certain."

The Church of the Word Incarnate: An Essay in Speculative Theology. By Charles Journet. Translated by A. H. C. Downes. Vol. I: The Apostolic Hierarchy. Sheed and Ward. $7.50. This is the first volume translated into English of a four-volume study of the Church which has been described by Jacques Maritain as "epoch-making." This first volume deals with the sacramental and jurisdictional powers which have been given to the Church by Christ the Priest and Christ the King. As a Thomistic treatise on the Church, this volume will probably fulfill M. Maritain's prediction by becoming a classic; for the Catholic reader there is hardly another book in English which treats the same subject with the thoroughness and clarity of Monsignor Journet. It is, however, not quite what it claims to be—"an essay in speculative theology"; had it been, it might have offered to readers outside of the scholastic tradition the same interest and helpfulness which it now holds for those in the "household of the faith."

Blessed Edmund Campion. By Evelyn Waugh. Image Books. $.65. A welcome paper-back edition of the biography of the Elizabethan Jesuit which won for Evelyn Waugh the Hawthornden Prize in Literature when first published. Mr. Waugh's varied and brilliant talents as story-teller, satirist and social analyst have never had a better subject than Edmund Campion and the Elizabethan world that produced, and later martyred him— nor has the devout and dashing Jesuit ever had a better biographer.

JOHN W. SIMONS

OF THE books to which the present reviewer submitted himself in the past year the following seemed especially significant:

The Mystical Theology of Saint Bernard. By Etienne Gilson. Sheed

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A beautiful and inspiring book for young readers

THE STORY OF VALENTINE

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"A story about the real St. Valentine . . . It will give younger children some idea of the courage of early Christians and a colorful glimpse of Rome . . . Makes clear why St. Valentine is connected with loving messages." — *N.Y. Herald Tribune.* "The story has a quiet strength of its own . . . the qualities of courage and faith."— *N.Y. Times.* Ages 7-10 $2.50

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& Ward. $3.50. This is a re-issue of a work which, appearing originally in the early years of World War II, could not receive the attention it so ardently importunes. The book goes a long way towards solving the paradox of St. Bernard's *mel acerbum.*

The Classical Heritage and its Beneficiaries. By R. R. Bolgar. Cambridge University Press. $8.50. A major contribution to scholarship and a monument of historical perspective. It shows that ideological rather than aesthetic considerations have governed Europe's attitude towards the classics through the centuries. It reverses the accepted story of the classical awakening.

Inspiration and Poetry. By C. M. Bowra. St. Martin's. $4.25. Aside from the unsatisfactory title essay, a rich store of insights into poets of various times and climes—Horace, Pushkin, Gil Vicente, Holderlin, Hardy, Lermontov, and Ruben Darïo.

The Young Augustine. By John J. O'Meara. Longmans. $4.50. An indispensable work for an adequate appreciation of the *Confessions.* North Africa is beautifully re-summoned, currents of thought carefully plumbed, and the influence of the schools of rhetoric acknowledged rather than explored.

The Complex Fate. Marius Bewley. Grove Press. $5. A new "new" critic of the F. R. Leavis persuasion gives a plausible heterodox version of the main tradition in the American novel. A good antidote to the febrile frontier boys, though the argumentation is not consistently persuasive.

The End of the Ancient World. Ferdinand Lot. Barnes & Noble. $6.50. A translation, a quarter of a century in arrears, of the French classic on the sociology of the Roman decline. A vulnerable theory of literary inspiration mars but does not invalidate the chapter on the decadence of Roman literature.

The Bloomsbury Group. J. K. Johnstone. Noonday. $5. One should always approach Bloomsbury with a modest irreverence; otherwise he is liable to confuse Bloomsbury pretension with

LONGMANS books for Lenten reading

They Speak by Silences

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From the letters of a monk who died some years ago, the thoughts in this book reflect the serenity of one who had attained perfect fullness with God. The message they carry is a moving appeal and a call for spiritual awakening. Their light will illumine everyone and help many in their quest for peace of soul. $1.75

Journey to Somewhere

By JOHN PATRICK CARROLL-ABBING

"The founder of the famed Boys' Towns of Italy tells the poignant story of a post-war Italian waif. Genariello is an appealing and refreshing figure, true to life—and all boy. There are laughter and pleasant tears in this tale."—HELEN HAYES in *Catholic Lenten List.* A "Best in Catholic Reading" selection of the Catholic Library Association. $3.50

I Passed for White

By REBA LEE as told to MARY HASTINGS BRADLEY

"Very striking message . . . The timeliness of this biography cannot be exaggerated amid the great emphasis on the relationships between colored and white in America today. The rather vague, impersonal fact that many . . . of mixed blood are 'passing' the so-called 'color-line' each year is made real, personal, and human." — CLEMENT J. SCHNEIDER, S.J., *Catholic Review Service.* $3.95

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The Malefactors

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Bloomsbury achievement. Johnstone, even though he lacks this salutary irreverence, has written a work of solidity, lucidity, and critical poise.

Of the paperback reprints which continue to proliferate, Huizinga's *The Waning of the Middle Ages* (Anchor) and Maritain's *Creative Intuition in Art and Poetry* (Meridian) are among the great bargains.

JOHN F. SULLIVAN

MUCH of my reading for the past couple of years has been confined to political thought of the sixteenth century, with special reference to England. The problem of sixteenth century political thought was primarily: "What should be the relation of the state and its governors to God, His Church, and His Law?" It seems obvious that this is also the crucial question of political thought in our time. The saints who died in the sixteenth century to give testimony of the supremacy of God and His Law to king and his law are perhaps the most meaningful saints for the twentieth century as well. Thus, I have listed below some of the books which I have found especially rewarding; though they are not all of this season, they are truly seasonable. First, two general views:

A History of Political Thought in the Sixteenth Century. By J. W. Allen. London. Methuen. A classic work, in which, underlying an objective presentation of the thought of the century, can be detected, I think, a moral standard of great nobility.

History of the Reformation in England. By Philip Hughes. Macmillan. III Vols. A fascinating, eminently sound history of the English assertion of royal supremacy in religion.

Second, some works on the men of the age:

The Story of Thomas More. By John Farrow. Sheed & Ward. $3.50. Sir Thomas More, "the King's good servant, but God's first," is the saintly model par excellence of the Christian servant of the state. Perhaps a more human,

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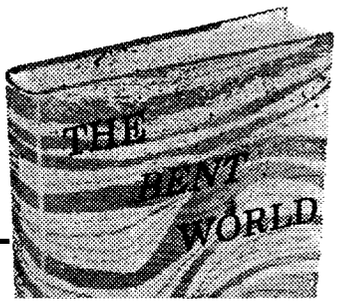

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though no less sympathetic study, than R. W. Chambers' biography.

Reginald Pole, Cardinal of England. By Wilhelm Schenk. Longmans. Cardinal Pole's tragic failure to hold England for Catholicism has perhaps overshadowed his importance as one of the glories of English humanism. This brilliant study by Dr. Schenk, who died before the book was through the press, is a measure of what was lost in his untimely passing.

The Diary of a Hunted Priest. By John Gerard. Edited by Philip Caraman, S.J. Doubleday Image. $.85. Introduced by Graham Greene, this is the vivid account of a man who, while not in the high places of More and Pole, yet reflects in his life the consequences of the politics of his time.

The Discourses of Niccolo Machiavelli. Translated by Leslie J. Walker, S.J. Yale University Press. $10. Machiavelli was the evil genius of the century as More and Pole were the tragic symbols of unheeded opposition to what he stood for. But no one who would understand the political philosophy of the sixteenth century, can afford to ignore the Florentine. There is no better way to approach him than through this much needed and excellent translation of the *Discorsi,* the more so as it has been so impressively provided with notes, indexes, tables, and—most important —a magnificent, 164-page introduction by Father Walker.

FREDERICK D. WILHELMSEN

DID this list extend into the declining days of 1954, it would include *Poetry and Dogma,* Mr. Malcolm Mackenzie Ross' discerning study of the disintegration of symbol and reality in the seventeenth century abandonment of Catholic eucharistic theology and practice. Having committed a Ciceronian *praeteritio,* I shall now confine my remarks to the assignment given me. My selection is personal; it reflects my own interests, and, I trust, my own prejudices.

Officers and Gentlemen. By Evelyn Waugh. Little, Brown. $3.75. The Scottish laird and the hair-

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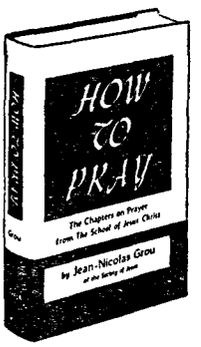

HOW TO PRAY

By JEAN-NICOLAS GROU. *A New Translation by Joseph Dalby.* The heart of the teachings of a great master of prayer, one of the school of French devotional writers that began with St. Francis de Sales. "It gives hope and direction to anyone with the true will to pray, but suffering under that agonizing question: how ... Superb."—EDMUND FULLER. Coming March 14th $3.00

The Catholic Approach to Protestantism

By GEORGE H. TAVARD, *Augustinians of the Assumption. Foreword by* GEORGE N. SHUSTER, *President, Hunter College.* "May open a new era in our relationship with . . . our 'separated brethren' . . . I wish to see this book in the hands of every priest and Catholic intellectual, of every minister and Protestant lay leader of intelligence and good will." H. A. REINHOLD, *The Commonweal.* $2.50

Introductory Papers on Dante

By DOROTHY L. SAYERS. A trained scholar and creative writer brings her vitalizing power to the task of recreating the Dante "who wrote to be read by the common man and woman." "A wealth of information, skillfully assembled and lovingly imparted." — *N. Y. Times Book Review.* $4.00

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dresser turned bogus hero are worth the price of the book. The fiasco in Crete contains some of the best irony written in our century. Mr. Waugh predicted years ago in the pages of *Life* that his popularity would decline in proportion to his growth. It is a pity. He is unquestionably the first stylist in the English-speaking world.

Hilaire Belloc: A Memoir. By J. B. Morton. Sheed and Ward. $3. "We cannot hear the tones of a voice stilled for ever. . . . Yet always, if there is to be a memorial to the dead, something must be attempted." More than something of the heroic figure of Hilaire Belloc rises in this superbly written remembrance. Morton has given us the Belloc he knew: the square figure clothed in black; the great cape; the songs; the profound melancholy; the courage; the last *malleus hereticorum;* the final champion of Christendom.

One Thing and Another. By Hilaire Belloc: Chosen by Patrick Cahill. Hollis & Carter. Mr. Morton's book should heighten interest in this miscellany of Belloclana. Posthumously published work rarely enhances an author's reputation; this work will certainly do nothing to damage Belloc's. Once again he is haunted by death and the earth sadness of autumn; again he deplores the decline of the West and again he singles out the decay of language as the test. But he is at his best when he gives advice to a young man on the matter of choosing wine. Belloc is all wine. Those who prefer other beverages had best seek elsewhere for the nourishment they desire.

The Imperial Intellect. By A. Dwight Culler. Yale University Press. $5. There are those who think that John Henry Newman's was the greatest Catholic mind since the Counter Reformation; there are those who think that mind the most subtle and complex in all English

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BOOKS
FOR BROTHERHOOD

The *Books for Brotherhood* list includes books of general interest in the field of intergroup relations published during 1955 or late in 1954. Books listed are not books on religion as such. Nor does the list include many excellent titles that might be included. The list is the result of unanimous agreement, on the part of a representative committee, recommending these books as among the best in the field.

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Chairman, Commission on Community Organizations, NCCJ

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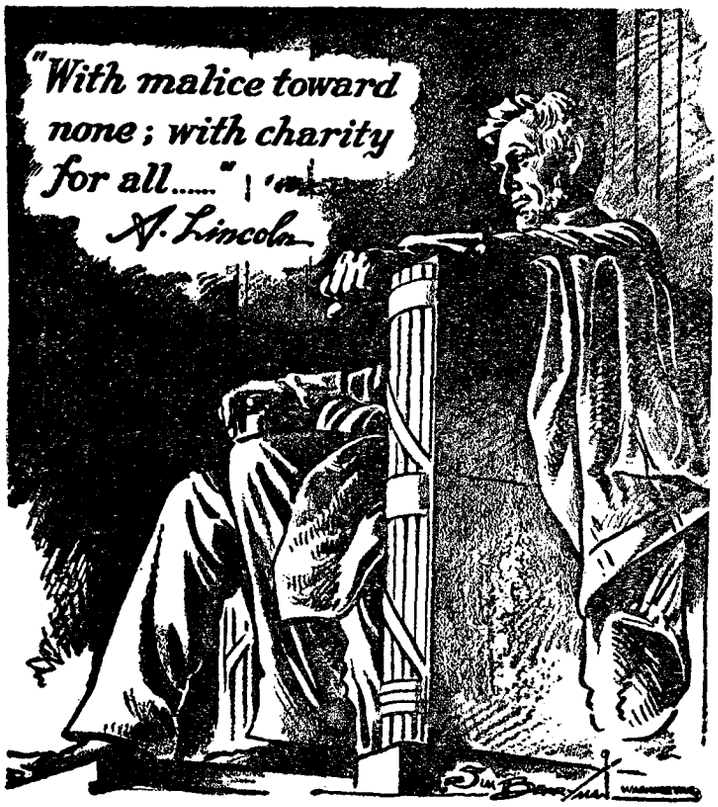

BROTHERHOOD WEEK
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Sponsored by the National Conference of Christians and Jews

THESE TITLES SUGGESTED BY THE PUBLISHERS REPRESENTED BELOW (For the complete *Books for Brotherhood* list write to The National Conference of Christians and Jews, 43 W. 57th St., New York 19, N.Y.)

Abbe Pierre and the Ragpickers of Emmaus, Boris Simmon.

A suspenseful, exciting tale of Abbe Pierre and his community of ragpickers in France, and how they have not only helped solve the housing problem of the French poor but have also helped "resurrect" souls. **Kenedy, $3.75.**

Pierre Toussaint: Citizen of Old New York, Arthur and Elizabeth Sheehan.

The very interesting fictionalized biography of a Santo Dominguan slave who won his freedom and traveled to the United States to become a successful New York hairdresser. His deep Christian faith, extraordinary personality and his many charitable projects won for him the love and admiration of his contemporaries. **Kenedy, $3.50.**

How Far the Promised Land?, Walter White.

The late executive secretary of the National Association for the Advancement of Colored People reports on the progress of the American Negro during the last fifteen years. The book indicates that the continuing battle against prejudice and discrimination is slowly but surely being won in many areas. **Viking, $3.50.**

The New Dimensions of Peace, Chester Bowles.

The former Ambassador to India writes of the aspirations of people freed from colonial administrations. He finds that peace is not limited by national boundaries but resides in the hearts of men who believe in brotherhood. **Harper, $4.00.**

The Third Door: An Autobiography of an American Negro Woman, Ellen Tarry.

A teacher and writer of children's stories, Ellen Tarry recounts her happy childhood in the South and her late but no less tortured meeting with racial prejudice. Her Christian faith and her maturity enabled her to meet these difficulties and to lead a full and interesting life. **McKay, $3.50.**

The Mind of Pius XII, Robert C. Pollock (ed.).

An anthology of approximately 500 selections from communications of Pius XII, including such topics as "The Social Question" and "International Community." The widespread sweep of Pius' thought well illustrates the catholicity of the Church's concern for the welfare of all mankind. **Crown, $3.50.**

Protestant-Catholic-Jew: An Essay in American Religious Sociology, Will Herberg.

An original and thoughtful interpretation of the religious situation in the changing structure of present-day American society. The author's thesis is that the religious group is rapidly becoming a substitute for the earlier ethnic-immigrant group as a means of identification. **Doubleday, $4.00.**

Adventures in Brotherhood, James E. Pitt.

Assesses, in moving, human terms, the work of the National Conference of Christians and Jews in bringing together people of diverse racial, religious and national backgrounds to strive for the common good. **Farrar, Straus and Cudahy, $3.00.**

God's Men of Color, Albert S. Foley, S.J.

A series of interesting profiles on Negroes who have been called to the Catholic priesthood in the United States. The author covers a hundred-year period, 1854-1954. **Farrar, Straus and Cudahy, $4.50.**

A Guide to the Religions of America, Leo Rosten (ed.).

An introduction to the major religious denominations in America based on the popular *Look* articles, each written in the question-and-answer form by a leading exponent of the faith. Included is a useful reference section giving facts and figures on religion in the United States. **Simon & Schuster, cloth $3.50, paper $1.00.**

The Bridge: A Yearbook of Judaeo-Christian Studies, Vol. 1, John M. Oesterreicher (ed.).

Contains twenty varied essays, presenting different facets of their author's common concern for the Judaeo-Christian tradition. **Pantheon Books, $3.75.**

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